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A MONTHLY MAGAZINE OF PROGRESS IN RELIGION

DECEMBER

1912

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The Unitarian Advance

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THE election has not left the nation in very much ambiguity as to what has happened. Two of the candidates for Presidency before the people were pronounced progressives. They believed in the policies and methods of statescraft which put much responsibility and much trust upon the common people, and not too much security in certain "checks and restraints" which in former times were deemed neccessary to stand between the will of the common people and the administration of government. Gov. Wilson and Col. Roosevelt differed somewhat in the method of their "progressiveism." But the one was nominated at Baltimore instead of some other Democrat because of his outspoken advocacy of progressive ideas; while of course the other was candidate at all only because of his vehement "progressiveness." These two candidates divided between them pretty much all there was of electoral vote. The party committed to the conservative platform of "keeping things as they are" suffered ignominious defeat.

———o———

IT is not for us to discuss the purely political aspects of the election. Our interest is in its essentially ethical and idealistic significance. The man who won such tremendous victory comes to his triumph with clean hands. He has been known as the "Scholar in politics," He is an "impractical idealist." He had a theory about politics so different from that of the dominant party bosses of his own state that his contention with them seemed ludicrous,—to them. His program of reforms was radical;—some frightened folk said, even "socialistic,"—and different from the things which usually pass for politics. But his idealisms won out in New Jersey; and afterwards they won out at Baltimore, despite the significant opposition of the bosses and the reactionaries of his own party there. And now they are to have a chance to win out before the American people.

———o———

OF course the complicating thing about the recent election was that the people had to take choice between two types of progressiveism,—or, if one prefer, of political idealism. That presented by the "Bull Moose" party was vehement, adventurous, and dramatic. We have already expresed our conviction that despite certain glaring infelicities its platform was the best party platform ever presented to the American people. The campaign waged in its behalf was fought out in the face of inevitably great odds of disadvantage and hinderance, and yet in spite of all that, its aggregate vote was significantly surprising. No new-born party ever polled such a vote before, in its first campaign.

———o———

THE "progressiveism" of the Democratic party was doubtless of a less declamatory nature, and its candidate was subtly handicapped by some unfortunate traditions inherited from that party's past. But the essential principles of progressive democracy were the same in both platforms and with both candidates. The aggregate vote of these two schools of "progressiveism" was simply overwhelming. The party of "Prosperity as it is, is good enough for us" did not win the

approval of the American people. Despite the prestige of its honorable past; despite the support of the vast financial interests of the nation; despite the potent argument of the unsurpassed prosperity of the times, the "Party of Prosperity" was simply left out of account when election came. The hour of the idealist in politics has struck.

Now, what will the Idealist do with it?

———o———

WOODROW WILSON will have a great opportunity when he assumes the Presidency. In recent administrations there has developed a certain soaring ambition to make our nation count as a *Great World Power*. Well, why not? And why not make the first fruits of a commanding international influence an effectual leadership in a world movement for disarmament and the principle of universal arbitration? All the traditions of the Democratic party are favorable to such a program. Large expenditure of money for lavish naval and military equipment has always been against its policy. The appetite for "imperialism" it has steadfastly forsworn. Now for almost the first time in a half-century the party holds indisputable control of national affairs; and all the instincts and traditions of the man at the helm are congenial with the avowed aspirations of his party in this regard. No nation better than ours can assume the courage of effectual example in abating the world-folly of exaggerated and ephemeral armaments. Possibly also under Democratic leadership, and in the sweep of a movement so confessedly progressive and "for the advance" as that which has swept the party into power, an enterprise of International Arbitration and Canadian reciprocity, more deftly handled than was President Taft's ill-starred endeavor, may more sanely win success. Democratic platforms have had the right accent touching these matters for many campaigns. Now, what will Democratic achievement amount to? Will Woodrow Wilson's name be associated in coming time, more than with anything else, with a triumph of achieving leadership in a great national and world movement for Sublime Common Sense in the overthrow of the barbaric delusion of the nations' Competition of Distrust in wastefulness and futile accumulation of scrap-heap mockery for which the people pay in squandered taxes? A party of real progress ought to discover so many wiser ways of spending the people's money than a party that is afraid of the people could devise!

———o———

WHEN recently an able contributor to the *Christian Register*,—(none other in fact than the genial Secretary of the American Unitarian Association)—declared that "those who harbor the notion that there is in existence such a thing as a new Unitarianism which excludes further interest in a discussion of theological problems and the doctrines which are at least professed in other churches, are laboring under a very unfortunate delusion,"—we very much more than suspect that he was harking back to the "firstly" of a certain editorial contribution published in THE UNITARIAN ADVANCE. We do not worry much about the unfortunateness of our "delusion." We are quite certain that the authoritative contributor to the *Christian Register* is in no small part correct in much of the position that he takes. A lot of conservative folly still persists in orthodox pulpits, and a large part of the Unitarian mission lies in crowding out such folly by the diffusion of a faith of "sweetness and light." The point we insist upon is the difference between the older

way and the newer way of accomplishing that end. The way of what we pleased to call the "New Unitarianism" is not the way of dogmatic controversy; it is not the way of belligerent "rationalism"; most of all it is not the way of a "certain superior tone" of liberalism which has hampered our missionary work in too many fields. All the world today is interested in the issues of progressive thought, of vital humanitarianism. All the great religious denominations are astir with a new tide of essential spirituality, which is different from the old-time formalisms of dogma on the one hand, and the old-time hysteria of religious emotionalism on the other. Of course the "moss-backs" can be found everywhere, and our Secretary's several illustrations of crass illiberalism in various parts of the country could easily be multiplied out of our own experience. But what then? These are no more the real indexes of what is going on in the great religious bodies of the land than certain remarks of some Unitarian "moss-backs" still extant, keyed to a petty, complaisantly innocuous and unprogressive conception of our faith, are valid indexes of what Unitarianism actually is. The true Unitarian leader must indeed bear vigorous witness to the faith that is in him; he must interpret the essential issues of religious thought with clear-cut precision; he must answer honest questions about religion honestly and without equivocation. But the vast concern of his work lies not in the emphasis of the things that separate him from other churches, but in the realm of vital human experience common to us all. A good deal of the futility of much of our missionary work has been the result of the old delusion that Unitarians are chiefly in the field to furnish an antidote for orthodoxy. Perhaps we will have fewer wreckages along our frontier when we abandon the methods of mere theological wreckers.

WE are glad to publish elsewhere a card from the Nomination Committee of the American Unitarian Association. Indeed we publish it with abounding joy; for it betokens a specific step in advance in our methods of electional policy. Here is a Committee of Nominations which takes its responsibilities with achieving seriousness and commanding foresight of promptitude. Its method proposed is a complete vindication of the ideal behind the provision adopted by the Association in 1908. It invites democracy. It puts upon the members of the Association the responsibility of virtual selection, if they desire to exercise it. It ought to make impossible any repetition of the unseemly tangle of last year's election. The committee is not content to stop at the narrow letter of the Association's regulation. It interprets that regulation in a broad and generous, and so in an effectual spirit, and for that very reason, we suspect, will dissipate much of the feeling of restlessness and soreness which has been manifest in certain places in the recent past. Now it behooves "all who are concerned" to co-operate with the committee in a spirit as straightforward and fair-minded as theirs. If there is to be "insurgency" let it take the direct and orderly method of assertion which the committee invites. The open path is almost always the better way of peace and final achievement, and the courtesy of unprocrastinating protest, if there is need of such at all, finding an orderly method of reasonable normality, the healthier method of progress. We believe that this year's committee is doing the denomination a conspicious service in thus promptly,

straight-forwardly, and liberally interpreting the responsibilities of its trust.

PERHAPS we were a bit too saucy in our editorial of last month touching the tardiness of the Unitarian Year-book. At any rate the shafts of retribution were already winged to seek us out, and fell upon us when almost simultaneously the finished product of our November issue, as the printers completed it, and the long awaited copy of the Year-book came to our hand together. The editor of THE UNITARIAN ADVANCE claims some wisdom and understanding accumulated through many years of blundering ministerial experience; but these years are not so many as the Year-book gives us credit for. We were *not* ordained in 1866: we had not even learned our alphabet then. A score of years later we were sitting in class-rooms at the Harvard Divinity school, with Dean Fenn, and Merle Wright, and the gracious Lord, of Providence, and Secretary Smith of the Western Conference, and Greenman of Milwaukee,—and the buoyant President of the American Unitarian Association himself, for schoolmates,—(verily there were giants at Cambridge in those days!)—and none of these men have yet forsworn their youth. Was there malice in the heart of the Editor of the Year-book when he did this thing?—a strange, prophetic malice, foreshadowing vengeances not yet due? Or was it rather a subtle compliment born out of anticipatory magnanimity? Can it be that we seem to our contemporaries,—(we use the word advisedly),—to have achieved a wisdom and ripeness of serenity which only such accumulating wealth of years could impart? On the whole we will be modestly satisfied with the meagre truth: *we were not ordained in* 1866!

THE Unitarian Conference of the Middle States and Canada held its annual meeting on Canadian soil for the first time this year, gathering in Toronto, the 19th 20th and 21st of November. We regret that we go to press too early to present a full report of its sessions, but we can surely report a series of meetings full of inspiration and vital interest. The American Unitarian Association was represented not only by its President Rev. Samuel A. Eliot, D. D., but by the new Field Officer of its Department of Religious Education, Prof. Edwin D. Starbuck, who is bringing into our Sunday school work such a zest of new inspiration. The International Congress of Religious liberals was also represented by its doughty Secretary, Rev. Chas. W. Wendte, whose address on "The World Range of the Liberal Faith" must have had a deep significance. A "Keynote" address of the week was undoubtedly Rev. J. T. Sunderland's paper on "The Better Religion Coming" which we shall hope to publish later, while at a notable evening service four of our younger men spoke lustily of "The New Unitarianism." Surely it must have been good to have been in Toronto, where these things were happening, and we suspect that it may have been good for Toronto to have had this Conference there.

Rev. J. T. Sunderland's Latest Books

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OH, TO BE RICH AND YOUNG! $1.00 net, by mail $1.08. Order from Unitarian Book Room, 25 Beacon St. Boston Mass.

Who Is The Real Infidel?

By Rev. F. S. C. Wicks.

Minister of All Souls' Church, Indianapolis, Ind.

IT is a serious thing to differ in opinion from those about us. It may mean misunderstanding, ostracism, persecution.

We may imagine easily a scene among primitive men: A mob is stoning one of its fellows. He has been guilty of impiety, blasphemy, atheism. He has declared that the carved stick before which they have prostrated themselves in supplication and worship is not a God. He is an infidel. He is deserving death.

The same scene has been re-enacted from age to age. The carved stick gave place to spirits of the dead who influenced human life for good or ill. As men developed in their religious thinking, these yielded to the sun, moon, and other heavenly bodies. We then pass to the nature gods of India, and from them to the man-like gods of the Greek Olympus. At each stage, he who doubted the truth of the current theology was denounced as an infidel, and his life paid the penalty.

I can understand how they felt, and respect their deadly sincerity. If I believed I had found the only path to salvation, I could not acquiesce quietly when I saw a man leading others into a different path. I should think it better that he should die than that many should be lost.

If I believed that only Unitarians went to heaven, and that all others went to hell, I hope that I should be so deeply moved as to leave no means unemployed to save my fellows from doom.

I, too, would be tremendously moved to send missionaries to the heathen.

But, since I believe every religion is the right religion for the man holding it, if it is really the expression of his highest thought, his noblest aspiration, his most tender love, his most consecrated service, I am not at all concerned about his differing from me in opinion.

We are more tolerant today because we do not believe we, alone, have found the way of salvation.

The only religion I object to is the one that does not open out upon the actively useful and beneficial life; the one that leaves a man upon his knees when he should be upon his feet; the one that administers an opiate when it should give a stimulant; the one that does not make for pure, honest manhood and womanhood.

The word "Infidel," then, has been used to stigmatize the man who has departed from the current faith. He may have passed from darkness to light; he may have found a nobler truth; he may be living a better life. But the fact that he differs from the current orthodoxy is enough to bring him opprobrium.

As a rule, the word has been applied to the men who have taken a step in advance. About every discoverer of a new truth has been branded with this epithet. Read over the list: Socrates, Jesus, Bruno, Galileo, Paine, Newton, Darwin, Huxley, Parker, and many more. Would you not be proud to be numbered with such company? That was how Huxley felt. When a theological opponent told him that he ought to be willing to call himself an infidel, he replied, "Well, I do not care much what I am called, and if I have on my side those who have been called infidels, I do not desire better company."

A friend of mine was recently considered an infidel, because, believing in a God of law, he said he did not believe in praying for rain.

The word "Infidel" has been a valuable weapon in the hands of the hard-pressed theologian. It has been more effective than argument. It has been the last resource of the theologian who has seen his creed shriveling in the light of reason.

The epithet, once fixed, did its work. It marked a man for hate, ostracism, persecution.

When a friend of Robert Ingersol took up his copy of the "Age of Reason," and asked how much it cost him, he answered, "The governorship of Illinois." He was right. Any political aspiration he might have held was frustrated by the popular idea that he was an infidel.

Andrew D. White writes that the epithets, atheist and infidel, "can hardly be classed as civilized weapons. They are burning arrows; they set fire to masses of popular prejudice always obscuring the real question. They are poisoned weapons. They pierce the hearts of loving women; they alienate dear children; they injure a man after life is ended, for they leave poisoned wounds in the hearts of those who loved him best— fears for his eternal salvation, dread of the divine wrath upon him. Of course, in these days, these weapons, though often effective in vexing good men and scaring good women, are somewhat blunted."

Oliver Wendell Holmes thought they had power no longer, and wrote, "Agnostics, heretics, infidels, atheists, these words are, after all, only the clinkers picked up out of those heaps of ashes round the stumps of old stakes where they used to burn men, women, and children for not thinking just like other folks. They'll crock your fingers, but they can't burn us."

Jenkin Lloyd Jones tells of going in search of an infidel. He wanted to study one at close range. He heard of a farmer that bore that reputation. He went to him. He found him in the midst of a beautiful home, surrounded by a loving family. He found him a man of worth and integrity. His was the first hand lifted when a neighbor stood in need. But he did not believe some of the doctrines of the church, and so he was an infidel.

Mr. Jones inquired among the man's neighbors. They all gladly spoke of his high and generous character. Nearly all however added in disparaging tone: "But he is an infidel."

Emerson was much surprised to find, while he was traveling in the South, that a fine, true life could be lived by an unbeliever. He wrote in his journal, "A new event is added to the quiet history of my life. I have connected myself by friendship to a man who, with as ardent a love of the truth as that which animates me, with a mind surpassing mine in the variety of its research, is yet that which I had ever supposed only a creature of imagination, a consistent atheist, and a disbeliever in the existence, and, of course, of the immortality of the soul. My faith in these points is strong, and I trust, as I live, indestructible. Meantime I love and honor this intrepid doubter. His soul is noble, and his virtue is sublime."

Are there, then, no infidels? The dictionary defines an infidel as one who denies the existence of God, one who disbelieves in the religion of the Bible, one who has no faith.

There are certainly men who can be thus described. There are those who deny the existence of God. I have known a number, but when I have brushed aside the veil of words, and seen their right thought, I have found faith, not less but greater than that of some avowed

theists. I have found faith in something Supreme which they have believed too great to be described by the word God. What these men have been denying is some God of the popular notion. Perhaps they have denied the existence of a God in the form and likeness of a man; perhaps that of a God who works through miracles and not by law; perhaps, a God who can be changed in His purposes by petition; perhaps a God who made an eternal hell; perhaps, a God who loves Christians but hates all others; perhaps, a God who dictated a book, and has been silent ever since. If such a man is called an infidel, all honor to the name. He denies God that he may affirm God.

He is not the infidel we may fear. The real infidel is the man who denies the supremacy of good; who has no faith is the eternal nature of right and the immortality of truth; who thinks the universe can be lied to, tricked, bullied into giving its best things to the sharpest customer. Such a man cuts us from the very source of life.

All that I care to retain of the God idea is the belief that there is a Power that makes for Truth, for Right, for Justice, and that when I am on their side, the universe is with me. I cannot be indifferent when this faith is attacked, but I will not defend myself with epithets.

Again, our linguistic Pontifex Maximus defines an infidel as one who does not believe in the religion of the Bible.

What does this mean? We are not told what is the religion of the Bible.

The fact is that there is no such thing as the religion of the Bible. You might as well speak of the religion of English literature. There is about every form of religion in the Bible, from gross fetishism to exalted spirituality; from the child-like religion of Genesis, whose God is afraid his children will eat certain fruit, to the religion of the Fourth Gospel whose God is Spirit, and must be worshipped in spirit and truth. There is the religion of the priest demanding tithes, sacrifices, temple worship, ritual practices, and there is the religion of the prophets saying that God demands only justice, humility and mercy. There is the religion of Paul exalting faith, and the religion of James exalting works. There is the narrow religion of the Levite confining salvation to the Jews and the broad religion of Jesus promising salvation to all who love God and Man.

Disbelief in the religion of the Bible is, then, a phrase without meaning.

The real infidel is not the one who disbelieves some one of the many religions of the Bible, but the one who does not believe the truth has ever been revealed to the inquiring mind. He is an infidel who blurs the distinction between truth and error.

I should call that man an infidel who believes he finds a religion in the Bible, but can find one nowhere else; the man who finds truth in the Hebrew and Christian scriptures, but is blind to the truth in the Analects of Confucius, the works of Epictetus and Marcus Aurelius, the writings of Emerson and Maeterlinck. He may call himself a Christian, and believe in the longest creed ever devised, but I call him false to the truth, and that makes the real infidel.

Our verbal arbiter again says that an infidel is one who has no faith. If there be such men shall we not pity rather than hate them?

Think what it must be to walk this earth, and have faith in nothing, finding nothing divine to worship, nothing good to love, nothing beautiful to admire, nothing permanent to trust.

Think of having no faith in Truth, in Goodness, in Justice, and looking into the eyes of our fellows and seeing nothing but deceit, lust, treachery looking back at us. Such a lack of faith makes a real hell, and we may fear this form of infidelity.

Last of all, the real infidel is the man who fears the truth, who believes that there are times when a lie is better than a truth, who believes that truth must be draped with error to make her presentable. The real infidel is the man who has not faith enough in truth to trust her implicitly, following wherever she may lead, though it be to his death. This infidelity creeps into the very pulpit when the minister is timid about expressing all the truth he sees, who fears the people are not quite ready for the truth, and so skillfully conceals his thought with old phrases.

There is such a thing as infidelity, but we will call no man infidel. We will not do battle with mud and poisoned steel. We will not try to enlist hate, prejudice and bigotry on our side.

We, at least, will have faith that when you confront truth and error, and let them fight it out, the truth will win.

Who is the infidel, but he who fears
To face the utmost truth, whate'er it be?
Dreads God in the light, and in His majesty
A shadow that in sunshine disappears?
Or, leads He in the swift-ascending years
Into a light where men may plainer see?
He trusts Him best to whom the mystery
Hides nothing dangerous; who ever hears,
With faith unshaken, His new-uttered voice,
And knows it cannot contradict the truth
It in the old time spoke. Whate'er it saith,
He fears not then, but bids his heart rejoice,
In old age trustful as he was in youth.
This only, though called infidel, is Faith.

A DEMOCRATIC COMMUNION.

Most of our churches keep up the beautiful custom of the communion service. Only a small tithe of the attendants at the regular services remain for it. Too busy.

For centuries the Communion has been symbolic. The Last Supper is its original: a composite of many gatherings of the disciples at which the communal breaking of bread served as sacred reminder of the spiritual bond. The early Christians are said to have gathered in the same spirit after Jesus' death. Why not we?

The present time and place of the communion service must be a survival; few can partake of it, and only those with the proper imagination and temperament can truly enter into it in its present form. Can we not conserve its true values and at the same time both restore it to its original function, and its spiritual efficacy by bringing it into harmony with the social spirit of our present day religion? Why should not our churches meet socially as a body more often than they do? Let the communion service precede the common meal, as of old, and then let the Spirit of Good Will—the Holy Spirit of Democracy,— descend upon us and do its work!

THOMAS D. ELIOT.

University of Pennsylvania.

The Social Church

By Prof. A. J. Todd, Ph. D.

State University of Illinois, Urbana.

THE question that presses most insistently upon men who think deeply of contemporary issues and at the same time try to think respectfully of organized religion, is perhaps this: Is the Church out of touch with modern life? Has the Church lost all interest in human problems of Here and Now? Does the Church still lie under the hypnotic spell of that old far-off Jerusalem, the subject of dreams, the object of our Crusades, the scene of our citizenship the consumer of our best energies? I fear that there is still too much "other-worldliness" in even the best of our churches today. There is altogether too little ability to connect our daily concrete experience, its needs, its problems, with our readings in the Bible, with our listening to sermons, with our meditations in philosophy. We frequently complain of our University students that they separate by an infinite, impassible gulf the subject matter of their text books or assigned readings and their own first hand ideas and experiences. The other day in discussing Plato's scheme of eugenics I asked a young lady if nowadays any restrictions are placed on marriage. She looked confused, apparently bewildered by the direct call upon her own thought, and finally confessed that she couldn't answer such a difficult question. Isn't it about time that we as intelligent men and women begin to think unified, complete thoughts, to connect past with present, the seen with the unseen? And such complete thinking for the church surely means thinking about human problems and interests that gather thick about us nowadays clamoring for attention and solution; thinking about them, reading new and more hopeful meanings into them, dispelling some of the pessimistic gloom that tends to becloud those who see only the present, but at any rate seeing these things.

It is a matter of common gossip that the Church is "losing ground." The report probably has all the merits and defects of gossip. Yet it is frequently admitted by the best friends of the church. Why is it losing ground? As I see it, precisely because it fails to make the essential connection between its credo and its social practice, and because by the law of selection other social agencies more efficient have prevailed. Rev. George B. Hatch wrote recently in the Hartford Seminary Records: "I can't help thinking that we are making too much fuss about 'losing ground', and all that. To be sure, conditions and times have changed, —but that's to thank God for, not to whine about. To be sure, social life used to have a single center, which was the church, and whatever moved, moved in concentric circles about that center, and all that the church had to do was to sit tight and take what came to it—just as a man in Michigan used to sit in his front door and shoot deer. But social life no longer moves concentrically about the church. It has now no single center. It is not even an ellipse described by two foci. It doesn't focus anywhere. It has, in fact, broken all limits, conventions, circumferences. It is a free fluid. And this is a good thing. It demonstrates the presence of life —that the spirit of God is abroad, turning and overturning in the pre-

paration of a better time. Personally I am rejoiced to the core of my being that the church as a just-so institution, is losing ground, that it can't any longer sit snug and easy at the center of things and demand toll from all the cirumferences."

In our rather frank *peccavimus* we must make another unfortunate admission. Not only has the church been too little interested in social welfare, but its actual welfare work has frequently been undisciplined and inefficient. Take, for example, the history of church charity. Church charity has suffered from the beginning from its narrow and limited motives as well as purposes. I think we can safely say that never has church charity been constructive. It has always rather tended to be fatalistic and merely alleviative, temporizing. It has accepted too blindly that chance observation about the poor being always with you. But I am glad to say that even the most literal churchmen are getting away from ancient fatalism. At the National Conference of Charities and Correction held in Minneapolis in 1907 a notable Catholic priest and professor of political economy —Father Ryan—boldly declared that "such a strained application of this text occurs only to those who are wanting in knowledge, reflection or sincerity." And in spite of our censures upon the church for the exclusiveness, the narrowness of motive, the bungling and wastefulness of her philanthropy, we must never forget that the church for ages actually did at least preserve the idea of giving, of human consideration, yes, of human brotherhood.

But the problems of the modern awakened church are not to be solved by reference to the historic fact that they have kept burning, even though ever so feebly, the torch of human benevolence. Its business is to orientate itself upon the general question of how it may serve socially, and upon the no less important question of how its service may be rendered efficiently. It is essential that the church align itself with other forces in a definite reasoned campaign for human progress. Whatever progress we have made in the past has been of a more or less hit-or-miss sort, sporadic, fortuitous. What we want now is a conscious program, a well disciplined, orderly army, not a band of guerillas nor a straggling lot of camp-followers. The churches, declared Professor C. R. Henderson, twenty years ago, "need to cultivate a sense of social unity. Benevolence that is insulated from a general system corrupts recipients." Any one who attempts to organize the charities of a city or town speedily discovers that usually the churches are following literally the injunction let not your right hand know what your left hand doeth; and what is even worse, let neither your right nor your left hand know what either my right or my left hand is doing in the same line and perhaps for the very same people that you are aiding.

The difficulty about such practice of charity lies in a wrong conception of what charity is. Is charity a right or a duty? I should say neither. Nobody has a right to give or receive charity in these days. But, understand me well, everybody has a right to be intelligently relieved and put on a basis of social efficiency. And in return everybody who receives such constructive aid must yield new and added service to the commonweal. The point is that our whole society must be put on an efficiency basis. This means that you and I, church and laity, Jew, Greek, barbarian, are possessed of the sense of vital social unity, believe and practice the belief that we are part and parcel of one another, that we are all

members of the mystic body of Christ. I sometimes wonder why we have let fade out of our thinking that fine old Christian doctrine of the mystic body. It seems to have remained for modern sociology to rediscover this doctrine and to clothe its transcendent metaphor with scientific verity. We do not need to go so far as to assert that society is biologically an organism. We need go no farther than to recognize that we are a social unity and that, however appearances seem to contradict, the well being and happiness of each member of the group are bound up indissolubly with the happiness and well being of every other. This is what Robert Owen meant when he said one Sunday morning to his Lanark weavers: "It is vain to expect that mankind can enjoy anything deserving the name of happiness until charity shall be both generally understood and practised." Charity here signifies that sense of mutual responsibility and brotherhood which attests social unity.

What should the church do to realize its ancient doctrine of the mystic body? Shall we turn the church into a sort of department store for social reforms? Can we expect it to buy ten dollars' worth of "Social interests" with a dollar's worth of energy and time? Is the minister to be a mere dabster in social schemes? Shall the church head or support each and every well-meant social reform? Shall it wire Congressmen about their vote on each and every social measure that is on the legislative stocks? Shall the church services be turned into class-room discussions of housing, child labor, good roads, loan sharks, minimum wages, conservation of health, old age pensions, etc.?

Frankly, why not? The business of religion as of philosophy is to further the good life, and if it appears that hindrances exists to the good life of some of us, the church is quite within its right to study and discuss with authority such problems. As I see it, the greatest hindrance to the good life is, as it has always been, poverty. The Hindu "Book of Good Counsels" contains this rhymed proverb:

> "As Age doth banish beauty,
> As moonlight dies in gloom,
> As Slavery's menial duty
> Is Honor's certain tomb;
> As Hari's name and Hara's
> Spoken, charm sin away,
> So Poverty can surely
> A hundred virtues slay."

Pericles is reported to have said: "It is no disgrace to avow that poverty exists among us: the disgrace lies in doing nothing about it." I should say then that the greatest opportunity of the modern church and its greatest duty is the abolition of poverty. As the greater contains the less, so a program for the prevention of poverty will contain a multitude of detailed local programs and local issues. What the church shall do in any one of these single issues, or whether it does anything at all, will depend upon its attitude toward the wider general program. I believe if it gets straight on the general problem it will see the constituent issues clearly and will act on them intelligently whether they become the burden of ritual, sermon, prayer meeting or any other detail of church service.

The first point about such a program of philanthrophy is that it be constructive. I was delighted the other day to find this passage in Aristotle's Politics: "Yet the true friend of the people should see that they be not too poor, for extreme poverty lowers the character of the democracy, measures also should be taken which will give them lasting prosperity." *"Which will give them*

lasting prosperity"—two thousand years ago and more Aristotle hit out the rallying cry of the most modern social worker.

What can the church do to secure this lasting prosperity? Well, I am sure that not only the poor, but the philanthropist, the sociologist, the statesman, the labor leader as well are right in insisting that we need not more old-fashioned charity but more wages. That fearless French dramatist, M. Brieux is telling his countrymen that with better wages and decenter homes for their working population they won't need so many Don't-Spit signs! The labor leaders insist that workingmen don't want that sort of gilded and benevolent feudalism that spends itself in welfare work; they want higher wages and the privilege of doing their own welfare work. And from their point of view they are unanswerable, since the money to pay for welfare work comes either out of profits or their wages. At least the church can take a determined stand for a legal minimum wage—a wage that shall secure at least a minimum of physical and social efficiency. I have set down $1000 as this minimum for an average American family. $650 seems to be the minimum for merely physical efficiency. Investigators have placed the minimum for social efficiency at from 750 to 950—somewhat lower than my figures. But Mrs. Brucere in the Outlook recently maintained that $1200 is the absolute minimum. So I am eminently conservative in my estimate. And over 5,000,000 workingmen in this country are getting less than $600 a year.

But is such a minimum living-wage possible?

Can we carry out such a Platform? Have our feelings deceived us? When we insist that poverty can be wiped out is it mere benevolent drivelling? It will take effort and it will take money. Yes, and we have both. Is this good world, a world of deficit or of plenty? There are millions of vacant seats at nature's table, Malthus and the Brother Fearfuls to the contrary not withstanding. It is here no question of lack of supply but rather of conserving and distributing properly what we have. We are not yet gone to seed. There is no dearth of genius or invention. Production can be almost safely trusted to take care of itself. What we do need is training in husbandry—husbandry of men even more than of products. How many of you know the economic value of a man and how much we waste in this country every year in terms of human productive capacity? One of our greatest American statisticians puts down the economic loss to society by the death or disability of an adult wage earner at from ten to twenty thousand dollars. Professor Irving Fisher figures the average annual loss from preventable diseases alone in this country at over one and a half billions. This is not only a loss in economic power measured in dollars; it is even more a loss in social power, in those intangible but very real values which defy expression in dollars and cents.

What can the church, the Unitarian church in particular, do to stop this senseless waste, this orgy of blood and needless pain? How bring the owners and directors of industry to a sense of their social responsibility? Legislation is the simplest and commonest proposal for the righting of such wrongs; but any of us who have tried to put through and to carry out social legislation are only too poignantly aware of its limitations. New social institutions created *en bloc* by law have their effect, doubtless, in developing new types of thought and activity. But to bring about those sweeping changes that the situation

seems to demand calls for a sweeping change in our ideas and habits, calls for a change in human nature. In two words, calls for *social education.* With a new type of social education we need not threaten nor even consider expropriation of the Haves for the benefit of the Have-Nots. We are no longer hypnotized by the old economic fallacy that made luxurious spending for the rich necessary to the support of the poor. Social education gives us the confidence to take a further step in the direction of liberal economic thinking and insists that as a transition measure at least it is desirable to widen the sphere of State activity and through taxation provide means for developing the productive, economic and social efficiency of those weaker individuals and classes which now are dependent upon our alms.

Hence, dodge it as we may, we cannot escape this persistent idea that a greater socialization of wealth is necessary. Even the economists are coming to believe that the strong may be taxed to support their weaker brethren. Let the Unitarian Church uphold the hands of these men. Let it insist that liberalism and modernism be the dominant idea in university education. Let it insist that our whole public school system be focused on the production of a social type that will as if by instinct work and live in co-operation for realizing human brotherhood.

In the course of our new social education we may discover some virtue, after all, in poverty, and we may without hypocrisy or without danger lift our voices in its praise as William James did with so much vigor and sincerity. But we shall discover that it is not the old grinding poverty that we are urging you to wipe out. It will be the poverty and simplicity of choice not the poverty of ignorance, of compulsion, of uncertainty.

The Church has a tremendous opportunity in this warfare against poverty. Moses in Egypt had no greater. And we need not tag ourselves with the still opprobrious name Socialists, either. There would be no harm in accepting that name if we made our Socialism the broad ethical and educational movement that liberal socialists such as Wells or Hunter conceive.

This is no time to halt to quibble over precise names and colors. Our definite aim is to socialize the world's resources for the benefit of all the children of all the people. Our means is service, not only service on committees but service as friendly visitors, service as voters for taxing the unearned increment, service as supporters of a broader educational curriculum. It may be that our service as citizens will prove even more valuable than our friendly visiting. But the essential thing is the willingness to serve.

To accomplish this high mission of socialization the church must first socialize itself.

> .....It takes a soul
> To move a body; it takes a high souled man
> To move the masses, even to a cleaner sty..."

Listen to the ringing call issued recently by a Western liberal in Christianity: "We are socializing industry, politics, and society; now we must socialize religion. The world is about ready for the community church. The church of the new age will care little for theology and ceremonial. It will concern itself with the realization of social ideals and dreams. Instead of seeking heaven hereafter, it will strive to establish heaven here on earth. It will combat sectarianism, class distinctions, race prejudices, exclusiveness, poverty, ignorance and dirt. It will preach the gospel of neighborliness, mutual help, social sympathy, and fundamental morality as

applied to trade, home, and government. It will include the best in art, science, politics, and economics. It will unify the community, will vitalize and enrich individual life, will provide opportunity for the highest expression of the noblest impulses of personal and social life, and will bring every man, woman, and child in the community under its beneficent influences." (Reynold E. Blight, in Los Angeles Express.)

Only such socializing, such firm grasping of its social mission can yield that high souled leadership which will enable the church to make man "sensible that he is an infinite Soul; that the earth and heavens are passing into his mind; that he is drinking forever the soul of God." In other words, freedom from that sense of exploitation and limitation which is the essence of poverty.

THE PHILADELPHIA LEAGUE.

The Philadelphia League of Unitarian and Other Liberal Christian Women, met at the First Unitarian church, 21st and Chestnut St. Philadelphia, November 7th, 1912. Although the day was a very stormy one, about sixty-five women were present, and were well repaid for coming, as Miss Barnitz of Trinity Lutheran church and Mrs. Wesley Woorton of Wayne Ave. Baptist church gave very interesting accounts of the work which is done by the women in their respective denominations, after which, Mrs. J. Lester Woodbridge spoke of the work that is accomplished by the Unitarian women.

The Post Office Mission under the leadership of Mrs. J. L. Rorer is doing effective work, new correspondents having been reached while some former ones have renewed their requests for reading matter.

BEYOND THE HILLS.

By Harriet Lake-Burch.

What do the trees think when they grow
Tall in the valleys, and do not know
There are other valleys with other trees
Beyond the hills, that are just like these?

What would they think in the early spring
If the birds that came to nest and sing,
Should say there were birds in the other trees
Beyond the hills that are just like these?

What would they say if summer sun
Should tell them his circuit is never done
The whole year 'round, with shining on trees
Beyond the hills that are just like these?

What would they say when the blue mists burn
Over the land when the tree-tops turn,
If Autumn should say there are falling leaves
Beyond the hills that are just like these?

What would they say when the winter snow
Falls on the valleys where they grow
If the sledges should tell them of snow on the trees
Beyond the hills that are just like these?

And what would they do if the hills and the vales
Should take a notion to prove these tales
And sink to a level, till all the trees
Should see 'yond the hills they are just like these?

SAN ANTONIO BAZAAR.

The Women's Branch Alliance of San Antonio is to hold a Bazaar about the fifteenth of December, to help raise money for a Church Building Fund as well as to meet a generous share of the running expenses of the new Unitarian Society just reorganized in this city. This Branch Alliance was formed a year ago by Mrs. Mary B. Davis, while visiting the South.

If other sister alliances may care to share in their good work, cooperation at this time would mean very much. Contributions to the tables may be sent to Mrs. E. M. Hight, Paterson Avenue, Alamo Heights, San Antonio, Texas.

The Modern Church and Social Justice

CONDUCTED BY REV. JOHN HAYNES HOLMES.

A People's Resolve.

NEVER, perhaps, in the whole history of the American people, was there a more clamorous, and, on the whole, a more confusing political campaign than that which reached its exciting close last month. On the surface, the situation seemed to be simple enough, as all of the contending champions in the arena of combat claimed to be fighting under the common banner of "Progressiveism;" and the only doubt seemed to be as to why, under the conditions, there should be any battle at all. Mr. Debs was a Progressive, Mr. Roosevelt a Progressive, Mr. Wilson a Progressive. Even Judge Parker and President Taft lifted their voices and joined the universal chorus, "I am a Progressive." The simplicity of the situation, however, was only on the surface. No sooner did we ask the various candidates for public favor their interpretation of progress, and the ways and means which they would advocate for the achievement of progress, than instantly one discovered that the general battle cry was a symbol which covered a multitude of clashing theories. Everybody agreed that we had reached a new era in American history—that progress out of the old and into the new was the demand of the hour. But beyond this harmless generalization, everything was chaos. Underneath an apparent unanimity of political opinion was a degree of confusion and contention which has scarcely ever been paralleled in all the previous experiences of the nation.

Nevertheless, amid all the discordant clamor of the hour, one thing became more and more apparent as the campaign went on—namely, that the American people had come, after mature deliberation, to mighty resolve, which marks a turning point in the national life. For a decade or more past, the people have been well aware of the fact that something is wrong with the Republic. This consciousness of ill has led to wide-spread investigation into political, industrial and general social conditions—to the unearthing of hidden perils, never before exposed to the public gaze—and to sporadic outbursts of anger and reprisal against the enemies of the public weal, followed by long periods of indifference, discouragement and querulous unrest. Now at last, however, the nation seems to have come to itself. The people seem to have found a common consciousness and to be moving to a common expression of this consciousness. The campaign just closed showed nothing so plainly as the simple fact that, behind all the confusion of contending counsels, there was indeed a single idea and a single purpose—or, as I like better to put it, a great resolve—which explained the common watchword of the fray; and which bears the promise, I believe, of remaking the whole fabric of our American democracy, and for the first time establish, in all the myriad relations of associated life, a "government of the people, for the people and by the people." This resolve, in so far as it has risen as yet above the threshold of consciousness, may be analyzed somewhat as follows:

(1) In the first place, the campaign showed that the American people have resolved to regain possession, and again to exercise direct control, of the machinery of government in city, state and nation. Wholly absorbed in the

generation following the close of the Civil War, with the tremendous problems of agricultural and industrial development, the people little by little relaxed their hold upon their government, and allowed it to pass into the hands of those who saw that it could be used to advantage for the furtherance of their own private interests, and thus were covetous of its possession. Hence, the gradual growth of that "invisible government," which Mr. Beveridge pictured so vividly in his great speech before the Progressive Chicago Convention, and the unveiling and destruction of which he described as the supreme political duty of the hour. When first awakened to this loss of control over their own government, the people believed that certain professional politicians had usurped the position of authority, and thereupon opened the great fight against the "bosses," which raged so fiercely in the last decade of the nineteenth century and in the early years of the twentieth. The destruction of these men, however, only revealed the fact that behind them were certain great business interests, of which they were the paid retainers. And thus the battle against the trusts and corporations, railroads and monopolies, which is now before us! Today we know that the machinery of government is in the hands of the few, and is being used to the private advantage of the few. Hence the mighty resolve of the people to destroy this oligarchy of privilege; to place the government once again in their own hands, where it properly belongs; and to see to it that this government is supreme over every private interest whatsoever.

(2) In the second place, the campaign showed that the American people are resolved that their political machinery shall be so modified and enlarged—so rebuilt, in up-to-date fashion—as to respond with the greatest possible ease and effectiveness to the popular will. The people, in other words, cured of all superstitious reverence for the workmanship of an older epoch, are determined that their government shall be made as perfect a machine for the expression of democratic principles and ideals as modern skill and wisdom can possibly devise. Hence the insistent demand for the initiative, the referendum and the recall, as extensions, and not at all as subversions, of our representative system of government. One can well understand the sheer impracticability of such measures as these in the age of stage-coaches, post-riders, and Franklin printing presses. But in an age of steam-trains, automobiles, of telegraphs, telephones and cables, of penny newspapers and popular magazines and cheap books, the initiative and referendum must be regarded as nothing more nor less than improvements of governmental machinery made possible by the mechanical inventions of our new civilization. Even the recall of judges—or the Rooseveltian modification of this principle, the recall of judicial decisions—is a proposal of this kind. One may approve or disapprove of this particular extension of our political machinery. But that we see in this suggestion not a mad anarchical caprice, but a sober resolve, however crude, to free the popular rule from every shackle, and establish a government of absolutely unfettered democracy, nobody can deny. Unless all the signs of the times are deceptive, the people are determined to have done with outgrown methods and old-fashioned and hence awkward political devices. They are resolved to have a modern governmental machine, which shall respond as readily to the popular will, as the latest model automobile to the hand of the operator.

(3) But the American people are resolved not merely to control their government, and to make it

an efficient instrument for their control,— but, as the late campaign convincingly demonstrated — they are equally resolved, in the third place, to *use* this government for the service of the public welfare in every department of associated life. Somebody has remarked upon the fact that all three of the great political conventions of this past summer, regardless of party divisions, paid honor to the name of Thomas Jefferson. The worship of the great Virginian democrat is indeed one of the truest and purest sentiments in the American heart at the present moment. But it is to the spirit and not the letter of his teaching, that we pay homage. For we are today, in our political ideas, moving as fast as we can to the extreme opposite pole of the Jeffersonian tradition. The whole political philosophy of the sage of Monticello can be summed up in the phrase that "that is the best government which governs least." But the political philosophy of our time is that expressed by Mr. Sidney Webb, when he said that "The best government is no longer 'that which governs least,' but that which can safely and advantageously administer most." The American people, in other words, see no reason why a vast governmental machine, which belongs to them and can be controlled by them, should not be utilized to the limit of its efficiency for the active furtherance of their common interests. Why should its operation be restricted to any such passive service as that of guarding the weak against the strong and ruthless. This is an important function, of course, as all police work is important. But why should it not, in addition, be harnessed up to the great problem of the common welfare— be put to work in building the highway of the Kingdom? That the machinery of their government should be thus used in the active service of abolishing social ills and establishing social benefits, is today, unless I am very much mistaken, more and more becoming the fixed resolve of the American people. Mr. Roosevelt voiced far more than his own individual sentiments, when he said, in his "Confession of Faith" —Our aim must be "to use the government as an effective agency for the practical betterment of social and economic conditions throughout the land."

It is by some such analysis as this, that we bring some order out of the chaos of our present political situation. Never was confusion greater than at present, as I have said—but it is the confusion not of distraction but of awakening consciousness. The American people are finding themselves. Discovering that the problem of democracy was not solved a century and a quarter ago, they have set themselves to the great task anew. And unless all signs fail, they are working on right lines, and are destined ultimately to find the correct answer.

And what does all this mean to the Christian church? Apparently very little—but at bottom, everything! Instead of elaborating what I have in mind here, for which there is little space, let me suggest it by quoting certain words of Lamennais, quoted by Joseph Mazzini, in his famous appeal to the Italian clergy, dated October 7, 1835.

"There is no power on earth that surpasses or equals that of the clergy when they are imbued with the genius of a nation and guide faithfully its natural progress according to the laws that direct the procession of its life. But if by error, or from interest, they set themselves in opposition to these eternal laws, if they attempt to hold the people in a state which they know to be not good, and so block the road to the future, they lose thereby the power they have. Their words excite mistrust, they are involved in the hate born of the

evil they have tried to perpetuate, and the people regard them as their enemies."

In the light of these words, the duty of the churches of America to further and not hinder "a people's resolve" would seem to be clear.

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NOMINATING COMMITTEE OF THE A. U. A.

THE nominating committee of the American Unitarian Association has organized with Harvey H. Baker, 17 Somerset St., Boston, as chairman and Frederic G. Melcher, 385 Washington St., Boston as secretary. The other members of the committee are as follows:—Emerson H. Addington, New Orleans; J. Conklin Brown, Berkley, Cal.; Mrs. Robert H. Davis, New York; Robert F. Leavens, Fitchburg, Mass.; Clement K. Pittman, Evanston, Ill.; and Geo. B. Stratton, Concord, N. H.

In accordance with the resolve creating the committee the Secretary is ready to receive in behalf of the committee "suggestions and recommendations of names to be put in nomination" for the following offices to be filled at the next election, viz:—president; a vice-president from each of the eight following districts, Northern New England, Southern New England, Middle States, Southern States, Central West, Rocky Mountain States, Pacific Coast and Dominion of Canada; secretary; assistant secretary; treasurer; six other directors four of whom must be from New England, one from the Middle and Southern States, and one from the Western States and Pacific Coast; and four members of the nominating committees, two of whom must be from New England, one from the Pacific Coast, and one from the Western States.

The resolve as it now stands (after an amendment passed at the last annual meeting to make it conform to the intention of the meeting which originally enacted it) contains no provision requiring the committee to put any names other than those of its own choice on the preliminary ballot to be cast by mail, but the committee has voted to put on the preliminary ballot as a candidate for any office "the name of any person in whose behalf has been filed before April 1, 1913, a nomination paper signed by at least fifty Unitarians of adult age, provided no more than five of such signers shall be connected with the same church or parish," this requirement being the same as is provided by the resolve for getting names on the final ballot to be cast at the annual meeting. The same nomination paper with its signature may be used for putting names on both the preliminary ballot and the final ballot, if the double purpose is specified in the paper.

"Suggestions and recommendations" to be of service to the committee should be sent in at the earliest moment and preferably not later than January first. The resolve requires the committee to issue the preliminary ballots "on the first day of April or as soon as practicable thereafter" and the ballots must be returned before May first. It is therefore obviously impracticable for the committee to wait until April first before approaching anyone in regard to the use of his name especially as the candidates must be taken from widely separated localities.

A CALENDAR OF CANADA, 1913

Published for the benefit of All Souls' Unitarian Church, Winnipeg, Manitoba. An artistic Christmas gift. There are twelve views of Canada, and calendar for the twelve months of the year. The views include local scenes in some of our centres in the field of Unitarian work—Winnipeg, Calgary, Vancouver, Victoria, and others.

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Pre-Madonna: A Psalm of Worship.

By Gwynn Myrick.

O holy one!
Where in all being is there holier?
The toilers of the earth strain and fret in their much toiling;
The thinkers of the earth weave recondite philosophies;
Earth's skilled and clever ones pursue devices and work out plans,
Some with fevered brains, some haughtily serene:—
Thou simply waitest:
Patiently thou waitest for thine hour of suffering,—and thy triumph!
And the age-persisting mystery of life is the secret of thy life,—creative;
The eternal wonder of the All-Lifegiver shrines in thee!
The smile of spaceless Heaven hovers congenial o'er thee,
And all the reverences of great Nature brood over thee,
Blending with this, my yearning reverence,
As I bow my soul,—all that I have Manhood,—worshipful before thee,
My holy one!

O tender one!
Who can gauge or understand the deep, deep wonder of thy tenderness,
As thy Mother-secret grows within thee!
What are the yearning hopes so mutely nestling in thy heart?
What exaltations of new-orbing love,
Transcending all that thou hast known of love before,
And sanctifying that which was, with strange new sanctities!
What secret now do thou and God share,—ye alone—together:—
This dawning mystery of life transmitting life to endless generation?
Oh, be the Peace of God thy peace,—His secret:
And the love of God, focussed to this new love, thy victory!
I gaze into thine eyes,—
O holy eyes,—the deep wonder of creative joy is now their beauty;
I listen to thy voice,—
Behold, not what thou speakest,
But in the shy, strange silence of thy brooding Mother-soul
Are thy long and tender prophecies of womanhood;
And in thy wistful smile,—sometimes,—what else could God be like!

O holy one, who waitest:
I too wait with thee,—but outside the shrine:
Not where the glory is,—or glory's agony,—
Outside I wait, yearning to share all with thee,—yet outside I wait:
O tender one, I wait and worship:—
Mother-creative, consecrate, glorified, favored of Eternity,
Bearer of life.
(This little life we,—you and I together,—wait to love,)
My holy one!

AVOCATION IN THE MINISTRY AND THE MINISTRY AS AN AVOCATION.

By Rev. George R. Gebauer.

ST. PAUL was a tentmaker and a preacher. He was able to preach without fear or favor as God had given him to preach, because he had not to fear or to favor any one for the sake of having enough porridge in his pot. A St. Paul depending upon a salary squeezed out of the reluctant pockets of his parishioners would never have become the great apostle. With him the ministry was his supreme avocation. He made tents that he might be able to preach.

Well, the growth of ecclesiasticism has made of the ministry a trade to which in the Roman Catholic church young boys of good families are properly apprenticed. In Protestantism the trade has become a profession, and the profession often stands in the way of ministerial efficiency and pulpit prophecy. A minister who is expected "pecuniae causa" to keep on the best side of his wealthy parishioners is most apt in spite of high principles, to degenerate into a mere caterer and sycophant. Certainly he will not dare to preach the word he believes in with that power and independence he would assume, if he were financially a free man. He will become tactful and finally cowardly. I think no ministry has preserved its freedom as well as our own. Yet who would be brave enough to contend, that our men are not influenced in their utterances and in their silences by the financial end of the pew? What minister has not felt at times curbed by the thought that a free expression might cause the loss of some valuable financial supporter? Now it is quite obvious that most ministers are not born with a golden spoon in their mouths, or if they were some greedy fairy stole the spoon. Indeed millionaires' sons rarely care for the ministry. Generally speaking the sons of the poor and heavy laden, young men who have grown up under the financially blighting shadow of other worldliness, souls that have come to think that it was the mark of inward poverty to go about dressed in purple and fine linen, such will turn to the ministry as the noblest of all professions. They realize little at the time how the poverty they are exalting may to them become more of a handicap to noble work and high living than the wealth they believe to despise.

And right here is the weak point in our training for the ministry. Often the query comes up: "What is the matter with our theological schools?" And all sorts of remedies are proposed to bring the school up to date, but in all the good advice the main thing is overlooked. Our theological seminaries are training our young men to the eternal damnation of dependency, to make them unfit for all else but preaching and the many social duties so-called of the ministry. All schools forget to make the future minister also a man who will be a good "tentmaker." A poor creature, a weak thing is the young man, who is absolutely dependent upon the stipend a church may offer him for his services. He is very apt to become a hireling: in fact many churches, I understand, hire their ministers.

We do not want men with less education and scholarship, there is no complaint on this score, but we want men with more practical efficiency. We never shall be able to do really effective mission work as long as the first question of the respective candidate will be, must be: "How much money are you people able to scrape together, and how much of a support can the A. U. A. give?" As things are this is

perfectly legitimate; men must have wherewith to live. Christian science has so far failed to solve the "materialistic bread and butter superstition." As times are, even salt pork and potatoes cost considerable and a poorly fed parson may perhaps become a saint or an angel, but he will never be a vigorous preacher of the gospel of life.

What is to be done?

We need our young men prepared for the proper avocation as well as the noble vocation of the ministry. There are a large number of fairly renumerative callings which might be made an avocation in the preaching vocation.

First of all let every theological seminary have its agricultural appendix, or if suggestive of mischief let it be an annex. Let the young fellows in Meadville learn to raise their own cale and cabbage and onions. If psychology is a good thing for the future minister, the study of pig-ology will be no less so. To learn the art of weeding a garden and a hennery will be found in the pulpit as helpful as pulling the tares in the Bible by textual criticism. I should advocate the teaching of chick-ology and bee-ology as well as of theology and biology. Any art or craft that would tend to make a financially efficient man of a student I should recommend for proper study.

But not all students may perhaps have this healthy hankering after the soil and what is nearest to it. For such we should have courses in practical literature. The young men should be stimulated to become not merely consumers of all kinds of lore but producers also. There should be lectures on journalistic work and on the art of "lecturing," as well as on homiletics. A young man going forth from the school should be able to write a taking, bright, crisp article for a newspaper or sit down and prepare a lecture, which is worth at least a quarter to the listener. That is not asking too much, and how such training would take the dullness out of the average preacher! There too might be classics in commercial work, in the art of Life insurance business, in law and in library work. No doubt there are many more avenues of useful work which might be opened to the preacher of the gospel.

But you say, when should all this be done? I think a good deal might be done in the regular school term. No theological student as far as I am able to ascertain ever died from overwork. Much of good wholesome outdoor work might perhaps take the place of dumb-bells and base ball and tennis. But above all the long vacation should be used for avocational teaching. And if such teaching were thorough enough, then the avocation would often become the real vocation of the minister. That is it would be something upon which he could stand at least with one foot. It would contribute to his support and make him independent to no small degree in his work and assure him a livelihood in old age and put him above the sad accidents of the ministry as it is.

Then the ministry as a noble avocation may fulfill its mission as now as a vocation it largely fails. The man who is a "tentmaker" like Paul of old, could truly work in the love of his avocation, the salvation of the world. Men would then speak the word without fear or favor and the man who had given his heart to God would become a prophet of the Highest.

OKLAHOMA CITY

Our newest Unitarian Invasion.

By Rev. Clarence J. Harris, Pastor.

THE BEAUTIFUL capital city of our newest star state is being successfully invaded by the advance guard of loyal Unitarians who are determined in their purpose to establish here the faith which means liberty, love, progress and the higher unfolding of life. We are on a mission of

peace, we seek no quarrel with any one. Our whole thought is on lifting up our standard, on rallying our forces about it; and making our work sufficiently attractive so that our circle of workers may enlarge.

Oklahoma City to all appearance is not unlike any eastern city. It has the characteristic western enterprise and grit. Its massive sky-scrapers have grown as if by magic; surely the wild prairies twenty-years ago contained wonderful possibilities. But to build a metropolis of nearly 100,000 people, with large sky-scrapers and over 400 miles of paved streets, lined with 12,000 well built homes is a wonderful product of a single score of years. Somebody had daring and courage, vision and faith. It is this same spirit that is going to build here a Unitarian church to the lasting credit of our denomination.

Today "is the time of opportunity" here; the city is rallying from a temporary set back which followed an unprecedented boom. Its set back has had good results, there is a spirit of greater permanence and assurance and confidence than ever before. At first our task seemed adventurous; as we move on we find it not unlike any other missionary ground, except that there is an unusual amount of real conservatism here among the churches and ministry.

This is not the first Unitarian movement here. Others have failed through conditions natural to a young city. To use the words of one of our men whose whole business life has been spent here and who was in the earlier movements: "We are facing a more promising situation today. Those who are joining our church are not preparing to die, but to live." Ninety percent of our people are young professional and business men and women.

With our new accessions we now boast of 2 ministers, 7 lawyers, 3 doctors, 7 Professors in the High School, 1 banker and a number of very successful business men and women. Our working force represents fittingly the character, industry and social life of the city. We count one hundred people including parts or the whole of families who are actively engaged in the movement.

Our activities thus far have been confined to a reorganizing of the church; organization of a Sunday School, and a Post Office Mission. The Woman's Alliance has held together, for several years and is actively engaged in all lines of work that look to the building of a church.

A dozen or more people, including our High School professors have organized a committee to carry on a course of lectures, to be delivered by the pastor on artistic, scientific and literary subjects. Invitations are to be issued. The object of these lectures is to get the pastor before the best minds of the city. The first lecture will be on the subject "The Evolution of Personality." This committee is soon to become a Liberal Society.

Outlying districts in Oklahoma are being heard from. The appeals for Unitarian sermons are pathetic. One of our ministers, young and full of enthusiasm although retired from active work, will go out into the state to answer these calls, under the direction of our church here. This will at once give our church an influence in our state, which with the efforts of our Post Office Mission will in time, we hope, place the churches in strong centers of influence.

New people come to our services weekly, thus far at least three-fourths of them have joined our ranks. Our hall is large, comfortable and centrally located. Our services compare favorably with others. There is a spirit of unity and good will among the workers and all seem conscious of their responsibility in the new movement. We are growing on the "Andrew and Philip" fashion. Each member is a worker, the church has not left it all for the pastor to do.

In the parable of the Virgins we read that they that were ready went in with the bridegroom. Oklahoma City, within five years, will approach the half-million population. The building of our capitol is enlarging the city. Our $2,000,000 of school buildings and the largest High School in the country are now overflowing. Our $2,000,000 church buildings are filled, for this is a religious country. We have 17 banks, 190 factories paying a third of a million dollars monthly in wages, 27 of the largest packing houses in the country, 4 Grand Trunk Railroads, over 100 of best street railway systems. More might be said—but be it remembered, twenty-three years ago this was a watering station on a Railroad, the population one man no doubt a dog and perhaps a donkey.

Are we as a denomination going to accept the challenge of this growing city and move forward to successful achievement? Other denominations have from three to six churches of their own faith, while in this city of nearly 100,000 souls, there is not one liberal church; are we not going to come in to our rightful possession! It will take time and strength, funds and faith. The land is promising, the outlook assuring, our forces loyal. Of course there are "grants" here; problems and difficulties,—but they will be met not by sitting among the cactus and sage brush, but by going forward and taking a position of confidence in the very heart of the city of enterprise and industry.

"Are you not lonesome?" asked some visitor of the pastor who is hundreds of miles from Beacon Street. He has seen about ten years of pioneer work, and has never felt the chill of the lonely spirit. He feels

as did the isolated sentinel on the guard line. Back of him is a band of loyal workers, whose promises and good cheer are verified in practical activity. Back of them is the West with its loyal friend in the Chicago headquarters. Back of him the A. U. A. with it's superior leadership and mighty force of people and back of it—the unerasible evidences of our noble fathers who went forward alone and valiantly established a faith that stands for life, liberty and progress. We are indeed surrounded by a great cloud of witnesses all of whom, we hope, will see in us a patience, perseverance, purpose and loyalty that will reward them for the present confidence they repose in us. We invite the cordial support and kind sympathy of our fellow workers throughout our country. Will you help us to win this portion of the great Southwest for you?

NEW ENGLAND LETTER.

THE inference which one draws after a visit to the heads of the various departments of our National organization, is that if you wish to see the officers of the Association, you must go where they are. Such a direction however, will involve the inquirer in a more extended journey than he is likely to wish. Mr. Wilson, the secretary of the Association, with Mrs. Wilson, is spending several weeks on the Pacific Coast. The President of the Association, together with Mr. Wendte and Mr. Starbuck are covering various points in the Middle West and Canada, while Mr. Lawrance, who has just recovered from an inconvenient siege of illness is soon to spend several weeks among Southern churches. The fact is that other parts of the country see about as much of these officers as do the habitues of Beacon Hill, and it is entirely just and mutually helpful that they should. As a result of this recent journey of the president at least two installation services were deprived of his presence. These were events which made Rev. Paul Phalen minister of the church in Augusta Maine, and Rev. Sidney Booth at Waterville.

However, those departments which are under resident management are running full time, and "orders way ahead." The plan for holding a Social Service Institute which has been evolved by Mr. Forbes is one of significance and interest, the more so, in view of the exceptionally strong programme which has been arranged. This department also announces that it has secured the services of Rev. Anna Garlin Spencer of New York who will devote one week a month after the beginning of the new year in visiting and addressing those churches in New England who may wish to confer with her on the development of their social activities. Mr. Forbes believes that since the inauguration of social service committees in so many of our churches, there may be the desire on the part of many of these bodies to receive the stimulus of a new message and personality, and surely Mrs. Spencer with her intimate knowledge both of Unitarian churches and social reform is eminently fitted to supply any such need.

One of the immediate returns of the reorganization in the Department of Religious Education is seen in the enthusiastic interest of the Saturday morning lectures and conferences at 25 Beacon Street. These lectures are nominally under the Tuckerman School course, but are open to teachers and parents generally who may be interested, and the large attendance indicates that they are answering to a genuine need.

Two meetings of the Ministerial Association have thus far been held. The morning session of the October meeting was given up to a consideration of the Massachusetts Federation of Churches, an organization which in some places is doing an extremely important work. The annual meeting of this Federation was held on the afternoon and evening of November 12th at Kings Chapel. The Unitarian churches are represented by Rev. S. A. Eliot, Rev. W. I. Lawrance, Rev. W. C. Brown, and Hon. J. D. Long. At the afternoon session of the Ministerial Union an address was delivered by Dr. Crothers, who was able to find time between his engagements in behalf of the Progressive party, to tell his fellow ministers about some of his experiences in English Unitarian churches. The November meeting of the Association was a notable one affording its members the opportunity of an address of Prof. Rudolf Eucken of Jena, who is exchange Professor at Harvard. Prof. Eucken and his family are living at the Hotel Vendome while they are in Boston, and there have been numerous opportunities of meeting them in a social way. Fraulein Eucken is an accomplished singer, and has assisted Prof. Davison at one of his Appleton Chapel organ recitals Following the address of the German professor Dr. Charles W. Eliot related to the ministers some of the conclusions which he had drawn from his recent journey to the Orient. Dr. Eliot, by the way, was accorded a most enthusiastic reception at the opening meeting of the Unitarian Club of Boston of which he is the president. Addresses of welcome were made by Hon. John D. Long, the vice president, and Dr. George A. Gordon of the Old South Church. At the November meeting of this club the speaker was Rev. William Sullivan, of Schenectady, N. Y., whose book entitled "The Priest," has enjoyed wide reading since his entrance into the Unitarian fellowship.

Anniversaries are always in order in New England, and this present autumn seems to provide a generous supply of such occasions. Late in October the two hundredth anniversary of the organization of the West Roxbury society was held. There were addresses by former ministers including Rev. J. H. Applebee of Syracuse, and Rev. A. R. Hussey of Baltimore. Mr. Meredith, the minister of the society, whose resignation has just taken effect has been seriously ill, and was unable to attend the exercises, to the profound regret of his parishoners, and his own keen disappointment. Of more recent occurance is the 150th anniversary of the Dover First Parish church on the tenth of November. Addresses were given by Rev. Samuel Crothers of Cambridge; Rev. William H. Parker of the First parish Dedham (whither the Dover people went every Sunday to worship until their own church was organized); by the historian of the town, Mr. Frank Smith, and former ministers of the Parish. Among the exercises of a similar character which are to be held early in the new year is that of the Third Religious Society in Dorchester, which is one hundred years old. This parish is still without a minister, and announces its intention of remaining in that condition until the "right" man shall be located.

At a recent gathering of the First Parish in Dorchester it was formally agreed to engage upon a plan of Social Service which was outlined as desirable and feasible by Mr. Forbes, some months ago. From the outline of this plan it would seem as though it is one of the most ambitious attempts along these lines upon which any Boston church has engaged. It is well known that the location of the church affords unique opportunities for neighborhood service, and the intention of embracing these chances is simply a further indication of the unusual success of the ministry of Mr. Forbes. It appears very significant when such a parish as this unanimously adopts, among others such a resolution as the following:

> RESOLVED: That we, the members of this Congregation, pledge our active support of the work and service that may be undertaken, and agree to do all we can to advance the cause for which this church stands, particularly in its Program for Social Service."

Another indication of the same tendency is the purchase of a Parish House by the Unitarian Society in Pittsfield in which services of worship will be held, and which will serve as a neighborhood center in carrying forward various forms of applied Christianity.

From the report of the Hingham 275th Anniversary Committee the following extracts are chosen:

"In March, 1908, at a duly called meeting of the First Parish, the Rev. Louis C. Cornish, Mr. William L. Gifford, and Mr. Frederick E. Newell were appointed a committee to undertake the erection of a memmorial tower and the purchase of a peal of bells in commemoration of the first settlers and founders of the free Plantation of New Hingham upon the 275th anniversary of its erection. The Committee was authorized to enlarge its membership, and was given permission to build the tower upon the land belonging to the First Parish adjacent to the Old Meeting House."

The Committee has increased the funds received from the 275th Anniversary Committee to about $16,000, and has erected the Memorial. The Tower was designed by Mr. William Roger Greely, of Boston, and built by the George H. Fuller Company of Boston. The Committee has purchased a peal of eleven bells, the tenor in E-flat, from the Mears & Stainbank Foundry in London. This firm was established in 1570, and is widely known.

The Committee has further solicited funds for finishing the room on the second floor of the Tower as a memorial to the Reverend Peter Hobart, the leader and first minister of the Plantation.

The services of Dedication of these bells was held in the old Meeting House on the 25th of November. The principal address was made by Charles Francis Adams, Esq., President of the Massachusetts Historical Society. The credit for this undertaking ought to be given principally to Mr. Cornish the minister of the parish. It was a notable event in New England annals.

The services of the Second Church of Boston are being held in Jacob Sleeper Hall until the executive Committee of the Church decides upon future plans.

Your New England Correspondent recognizes perfectly well the sketchy and unliterary character of his communication. He offers no apology, but justifies it in the words of "The toryism of travellers." "When you read the weekly newspaper published in the quietest hilltown in Vermont, you become aware that a great deal is going on. Deacon Pratt shingled his barn last week. Miss Maria Jones had new shutters put on her house, and it is a great improvement. These revolutions in Goshenville are matters of keen interest to those concerned. They furnish inexhaustible material for conversation." These faint mutterings from New England may seem very trifling to our friends in "New York, Chicago, San Antonio," but they are very important to us.

ALSON H. ROBINSON.

THE MIDDLE STATES LETTER.

THE Middle States Conference is in an interregnuum at present and awaiting the day when a firm hand will be at the helm. Rev. L. Walter Mason of Pittsburg who was elected to the secretaryship by both the conference directors and the directors of the American Unitarian Association found his own people so unwilling to give him up that he was obliged to decline the call. The directors have struggled with the problem and the probable outcome seems to be a dual arrangement whereby Mr. Harvey of the Flatbush Church will give a third of his time to the work of the Secretaryship, assuming full control of the office work and the work in the metropolitan district while a field agent spends all his time in the new fields or in the churches where his services are in special demand.

Our new national Sunday School lecturers, Mr. Starbuck and Miss Buck, have been heard with delight in the metropolitan districts in several of the churches and at the New York Sunday School Union and New York League. Mr. Starbuck's address before the Liberal Ministers' Luncheon Club on the psychological sources of religion was notable and made a deep impression. Ex-President Charles W. Eliot is to be the speaker at the first dinner of the New York Unitarian Club and will speak of "Religious and Political Liberty in China and Japan." The growing sentiment in this organization seems about to democratize it and make it a popular price club, the dues having been reduced from ten to five dollars a year.

Dr. Collyer is ill and under the care of trained nurses. Mr. Slicer is not in his accustomed vigor and is carefully conserving his strength. Even Mr. Wright was incapacitated for ten days and obliged to miss a Sunday by a painful fall from a street car.

A dramatic happening of the month, verging on both the tragic and the comic and suffused with the melodramatic, occured on the Sunday before election when Mr. Holmes preaching in his accustomed uncompromising way on "The New Politics" unexpectedly found President Taft among his auditors. Mr. Holmes had but an hour's notice of the President's coming and adhered to his announced theme, simply omitting a single quotation from Ex-Senator Beveridge. The comment of the President's secretary, Mr. Hilles, on the political aspect of it all was amusing. He remarked that the only thing omitted was the giving of the collection to the "Bull Moose" treasury. The sermon however was in purely general terms, and without names or allusions though naturally of progressive tendencies. Mr. Holmes is working out plans for noonday organ recitals to which he hopes to attract a large number of girls who work in the nearby stores.

The recently issued program of the Alliance of the Lenox Avenue Church contains this foreword: "The practical work resulting from the discussions of 1911-1912 has encouraged the committee to study further the economic, legislative and social outlook. Efforts of the individual, the community and the state towards improving the social system will be considered under the general topic, "Some Phases of Social Progress." The topics are interesting: "Labor and the Class Conflict," "The Courts and Social Progress," "Progress in Education," "Recreation and Morality," "Poetry and Social Progress," "Unitarianism and Progress," "The Church in the Twentieth Century," "The Family and Social Progress." The College Graduate Circle has as its topic for the year "Social Forces in Contemporary Letters" with studies of Wells, Shaw, Chesterton, Galworthy, Bennett, Yeats, Pinero, Kennedy and others.

At the Church of the Saviour in Brooklyn the weekly vesper services have begun for the year. Mr. Lathrop speaks on alternate Tuesday mornings to the study class on "Some Fundamental Religious Problems." The church itself is open daily from 9 A. M. to 5 P. M.

On November 22nd, a week in advance of the actual date, the Albany Church celebrates its seventieth anniversary with Pres. S. A. Eliot, Rev. L. Walter Mason, Rev. Wm. M. Brundage, to whom is due the rebirth of the society and Rev. Wm. Sullivan as speakers.

Mr. Cooper has resigned his Pastorate at Lancaster. The Plainfield Church is still without a minister. The Ridgewood Church is busy on its new parsonage. The Summit Church has started on its new building.

The Flatbush Church and the Montclair Church are both using, or to use the six illustrated lectures on "What to do in Social Service" prepared for the "American Institute of Social Service" by Mr W. D. P. Bliss the editor of the notable "Encyclopedia of Social Reforms." Each is illustrated by fifty stereopticon slides and the different titles are "Hours and Wages or How the Other Half Lives;" "Housing or Where the Other Half Lives," "Women and Children in Toil or the New Slavery;" "The Amusement Problem or Dance Halls, Social Centers, etc;" "The Battle for Health or Hygeine, Anti-Tuberculosis, etc." "The Coming City or The Problems of the Municipality." Each lecture covers its field with a comprehensive survey. Many of our ministers could probably use them to advantage and they can be had at a nominal figure by addressing the Institute at the Bible House, Astor Place, New York City.

EDGAR SWAN WIERS.

SOUTHERN CONFERENCE NOTES.

THE Southern Conference of Unitarian and other Christian Churches has not a long roll of churches within its borders, and those that are there are long distances apart. Only two of our Southern States can boast of as many as two established churches with resident ministers, and in each of these states (Texas and Tennessee) the second organization has been but recently reorganized. But on the other hand, every Southern church stands in a vital centre of influence being located in a city of commanding size and significance. Some of these churches have a long and honorable career, and stand to-day strongly established in the cities to which they belong. Most of them, however, are in their adolescence,—with all the vigor and exhilarating enthusiasm of lusty young champions of a sacred cause in fields where difficulties are baffling, opposition outspoken, the way of progress a strenuous way,—and yet the work full of delightful compensations. It is our purpose, hereafter, to devote a page or more, in each issue, to the work of our Southern churches. It will be interesting to us who are comrades, here in the Southland; and we suspect it will be interesting to all people throughout the denomination who are glad to know where real things are happening. We begin with a few notes from some of our nearest neighbors, hoping for a fuller tale, next month:

NEW ORLEANS, LA.—First Unitarian Church: Rev. Geo. Kent, Minister. We have before us a little sheaf of "Our Weekly Calendar," from New Orleans; presenting the minister's name and address, the officers of the church, the Woman's Alliance, The Laymen's League, The Young People's Religious Union, and the Sunday School; (this list of organizations tells its own story as to the activities of the church); and giving, not in the perfunctory "notice" sort of way usual to church calendars, but in a chatty, "now-this-will-interest-you' tone of gossip, a forecast of things to happen, and anything else it may occur to the minister to tell his people about, from week to week. In this pleasant way we learn that the Woman's Alliance is to have a Supper Party with some entertainment once a month throughout the winter in which all, "young and old, shy and sociable" are urged to participate; that the Laymen's League is to "wrestle with vital issues, social, religious and political, about which honest and earnest men so seriously disagree, but for the very facing of which, in high-minded and generous-hearted fashion" the league exists; that a "Social Service Fellowship" is soon to be organized; that there is a class for studying Bergson "in leisurely and happy fashion:" and that every now and then (we do not discover the law of periodicity) the trustees have the people remain after church of a Sunday morning for a "Congregational Meeting," that the people may be informed as to church affairs, plans and problems, and have the chance to say what they think about it all. All of which is very much worth while.

DALLAS, TEXAS—Rev. George Gilmour, Minister. The Unitarian Church of Dallas is busy with its many activities. The minister, the Rev. George Gilmour is preaching a series of sermons this autumn on "The Religion that will endure;" they are not only interesting the Unitarians but a large body of strangers who are attending the services.

The Sunday School has taken on a new lease of life, and there is more interest in it than at any time since the church was started eleven years ago.

The platforms and purposes of the several political parties were discussed by representative men at four meetings held before the Unity Club prior to election day.

"Citizenship" is to be the main subject of the year and it will be related to the various activities of our city.

The Club has a wide influence, as well as has its pulpit through the publication of the addresses in the daily press.

The Woman's Alliance, under the leadership of Mrs. George Gilmour, is accomplishing good results. There is to be a lecture on Nov. 26, by Carl Venth on Western Norway, illustrated by 200 slides and 12 violin selections. A similar lecture last season by Mr. Venth netted the Alliance $90. "The Great Women" and "Great Hymn Writers" of Untiarianism will be the subject of study for the year. At the last meeting there was a report by the members on the condition of the "Poor House and Farm." Preparations are also being made for the Christmas box to the poor of the city.

The Secretary of the Society can report the Unitarian Church of Dallas as a sane, very live, aggresive force in this city.

MEMPHIS, TENN. — First Unitarian Church. Rev. John W. Rowlett, Minister. Our cause in Memphis is prospering. Prior to a year ago the efforts in this city, made at intervals during a number of years, to build up a Unitarian church were not successful because not continuous and because the people had no church building and no hope of getting one. But now through the aid of the A. U. A. the building has been secured, and so we have a church home and the expectation of continuous ministerial service. We were fortunate enough to be able to buy a church building together with the rectory from

an Episcopal congregation. The property is well located for our purposes, and with some repairs and improvements that are now being made we will have a respectable working plant.

The congregation here is not large, but interested and active in its work. The reports read at the annual meeting held on November 8 showed that the society had raised and expended during the year nearly a $1000.00. The church property is valued at $8000.00, and there is in sight over a $1000.00 with which to repair and improve it. The congregation will begin to hold services in the church on the first Sunday in January. Until that time we will continue in our hall.

ATLANTA, GA.—First Unitarian Church: Rev. J. Wade Conkling, Minister. Our expectations are excedingly high in regard to the work of the Cole Men's Class organized four weeks ago for the purpose of the study of ancient faiths and old religions. We are fortunate in the selection of a leader who is well informed and peculiarly equipped for the leadership of a class of this nature. It is the purpose of the management to have the history of the various religions given, their tenets, principles and philosophy disclosed, but the question of building up a system or proving a theory left out. It is to be an hour of free and general discussion after the reading of the lecture. Much interest has thus far been manifested, and it the hope of the church that it will become a popular center for religious discussion and helpful deliberation on themes of greatest interest to the liberty loving minds of the city.

The work outlined by the Women's Alliance of the Atlanta Church has been exceedingly large this year.

The Sunday School has been very happy in the selection of a young man for Superintendent. In the service of Mr. Hamilton Douglas, Sr. we knew of the most consistent interest and advancement of this feature of the church organization. In the son, Hamilton Douglas, Jr., we have the enthusiasm of young manhood and the freshness of one who has had good experience in the training of boys, and also one who sees the growth of the Unitarian faith along the broadest and most helpful lines.

The coming together of the representatives of the Unitarian Churches of the South next April in Atlanta should be one of the best events of the history of the liberal cause in the Southern States. The Atlanta Church wishes to repeat its invitation to the other churches of the Conference and urge one of the largest delegate representations that has ever been among us. Let our conservatism be turned into a much needed enthusiasm and let us gather together to rejoice over the prospects of a great advancement in the spread of the Truth in the rapidly developing Southland. Our doors are open to you all for the work and pleasure of the coming Conference. Let it be borne heavily on the minds of each church both near and far that you are to have a large representation in Atlanta next April.

The work of the Church in Atlanta has been against some difficulties that are peculiar to all liberal bodies in a city where there is much of liberalism of a kind preached in some of the larger and more popular pulpits. We of the Unitarian Fellowship have a love for the society here and have every reason to believe that its service to the city nas justified its organization and continuance, if this service to the city were the only asset it could claim. Besides its participation in many important civic affairs there is noticeable a gradual increase or interest, and the great encouragement is the spirit of unity that is more and more the object of much praise and gratification on the part of all whose interests are deeply fastened in the work of the church in this city. The prospects of securing a new church home with the addition of a parish house is the source of much encouragement to us all. During the coming year we hope to make this prophecy a reality, and to see a corresponding impetus and enlargement following.

SAN ANTONIO, TEXAS—Rev. George H. Badger, Minister. We are very young at San Antonio,—at any rate in our present stage of re-incarnation, as a living church. But this time we believe that we are very much alive. Our services are held at present in Odd Fellows' Hall, on Sunday morning only. The hall is several sizes bigger than we are, but congregations are growing, and the interest is certainly increasing amongst our people. For one thing, a Sunday School has been organized, with a bright class of young girls, an interesting class of boys, and a Minister's class of older people. The Woman's Alliance is holding fortnightly meetings with good attendance, and a lot of good work laid out for the future. There is to be a Bazaar about Christmas time which means much enterprise. At the Alliance meeting this winter the minister is to give short talks on "American Poets of the Larger Vision," including Emerson, Bryant, Longfellow, Whittier, Lowell, Holmes, Whitman and Lanier.

At a recent congregational meeting a permanent organization was effected with the following officers: President, Dr. B. F. Kingsley; Secretary, Dr. W. C. Hirzel; Treasurer. Paul Lass; Trustees, I. B. Henyan, J. B. Lewright. Mrs. Conrad Schasse, Mrs. E. M. Hight, Mrs. H. N. Messinger, and Mrs. O. T. Gregory.

Western Conference Department

CONDUCTED BY REV. ERNEST C. SMITH.

Secretary of the Western Unitarian Conference.

OHIO—The opening services of the Autumn in our Cincinnati Church were delayed for two Sundays on account of extensive new interior decorations with a reconstruction of the organ. The Woman's Alliance, which is the chief activity of the church which undertakes outside social and reformatory movements, will this winter, call into its monthly meetings various representtatives of local societies for the betterment of the conditions of the negro, who will show what has already been done for the uplift of that race which in this community, close to the old South, is a very numerous class, with all sorts of troublesome problems.

The City Board of Education has given a most admirable help to the increased self respect of the race through the construction of one of the most costly and convenient of its new school buildings named after the negro Frederick Douglas, and given over entirely to instruction of negro children. Whatsoever criticism may be made against the separation of races, the effect of this assignment of an amply equipped modern school house to the possession of the black children is reported by the intelligent representatives of that people to have been most happy upon the private dwellings of the neighborhood, in stimulating them to tidiness and the beautifying of their houses and yards; while the regular school attendance has been greatly increased.

MICHIGAN—The Universalists and Unitarians of the State met in joint conference with All Souls Church of Grand Rapids October 15th-17th, 1912. The program was a fine one, but provided an overbountiful feast. The key-note was struck in the Conference sermon by Rev. E. R. Shippen of Detroit. His text was taken from the Chinese Sage, Lao Tsze, "My Religion is to think the unthinkable thought, to speak the ineffable word, to do the impossible thing." It was a noble plea for a high idealism in thought, word, and deed. Rev. W. C. Gannett, D. D., gave a worthy address on Francis David, the Unitarian reformer. Rev. F. C. Aldinger of the Lansing Universalist Church gave a philosophic address upon "Religion and the Church." Rev. Caroline Bartlett Crane of Kalamazoo gave reasons "Why Michigan Women should be enfranchised." On the second evening "Steps toward a Universal Religion" was the general subject. Rev. F. C. Southworth, D. D., spoke of "The Contribution of the Liberal Christians," and Rev. Jenkin Lloyd Jones of "The Overlapping Territory" or "The common Grounds of the Sects." Thursday morning the session was devoted to Religious Education. Stirring addresses were given by Mr. Henry F. Cope, secretary of the Religious Education and Rev. E. R. Shippen of Detroit, Mr. Cope setting forth the underlying principles and Mr. Shippen giving the detailed application of these principles as worked out in his own Sunday School. Rev. F. S. C. Wicks of Indianapolis gave an address on "The Best Samaritan." This address in spirit belonged with the address at the afternoon session upon "The Church and Social Service" by Mr. Howard L. Udell, secretary of the Associated Charities of Detroit, both focusing attention upon the need of embodying the spirit of helpful service and brotherliness in the larger ways made necessary by our present complex civilization. Rev. B. A. Hills of Mount Pleasant, Mich., treated "Methods of Propaganda of the Liberal Faith" and Rev. Ernest C. Smith, secretary of the Western Unitarian Conference, spoke on "The Need and Possibility of a United Propaganda." Dr. Southworth and Dr. McCollester both spoke briefly of "The Call of the Liberal Ministry," these four addresses covering the missionary aspects of the Conference. The closing session was devoted to "Moral and Religious Challenge of our Times." Its educational significance was treated by Rev. A. B. Church, D. D., President of Buchtel College, its social significance by Rabbi Leo M. Franklin of Detroit, and its spiritual significance by Rev. Lee S. McCollester, D. D.

In the State of Michigan contracts between the Universalists and Unitarians are so many that the desire for closer fellowship and larger co-operation found embodiment in the appointment of committees by both bodies to consider the needs of the common field and to take such steps for meeting these needs as should appear possible and advisable.

In the reports of the churches the outstanding items of interest were the following: The Detroit church is trying the experiment of a thoroughly graded Sunday School with a complete corps of paid teach ers, the budget for the year being $1200. All Souls Church at Grand Rapids divides the program of its Sunday noon "Class in Religion and Life" into the following sections: "New Forces and Methods in the Labor Movement in the United States;" "The Apocryphal Books of the Old Testa-

ment;'' ''The Constitution of the United States and Modern Social Problems;'' ''Hygiene and the Practice of Healing;'' ''Some Social Problems in Grand Rapids,'' nine meetings being devoted to the last section. Our Holland Church at Grand Rapids is making some headway with its difficult problem of services in two languages. The Kalamazoo Church reported increased efficiency in the Sunday School and crowded houses for its monthly concerts. The institution of a chorus choir had both interested and enlisted the young people and had also greatly improved the congregational singing. Our Church at Mount Pleasant reported increasing gains and plans for larger usefulness. During the sessions of the Conference word reached us that the Ann Arbor Church had extended a call to Rev. Robert S. Loring. The name of the Conference which includes some of the Ohio and all of our Indiana churches and one or two Independent organizations was changed to ''The Tri-State Liberal Conference.'' The following officers were elected:—President, Rev. H. B. Bard, Grand Rapids; Vice-President, Rev. F. S. C. Wicks, Indianapolis, Ind.; Secretary-Treasurer, Rev. Geo. F. Patterson, Kalamazoo, Mich.; Board of Directors, Prof. E. R. Sunderland, Ann Arbor, Mich.; Prof. W. N. Ferris, Big Rapids, Mich.; Miss Florence Dority, Toledo, Ohio, Mrs. E. R. Shippen, Detroit, Mich.

ILLINOIS—The Work of all our Chicago churches is in full swing once more. At the First Church the Alliance is sewing for the Visiting Nurses' Association. These meetings are held on alternate Tuesdays and adjourn in time for the members to attend Mr. Pulsford's lecture course at 3:30 upon ''The Origin and Construction of the Bible.'' The annual supper and sale will be held on the afternoon and evening of Friday, December 6th. At Unity Church the sale will be held December 16th in connection with a church supper and the annual meeting. The Chicago Associate Alliance will be entertained here at its January meeting. At the Third Church Dr. Rowena Morse Mann, the pastor, has been unavoidably absent for some weeks on account of the serious illness of her mother. In her absence Rev. Newton Mann has supplied the pulpit. The Associate Alliance held its November meeting here. The annual sale and supper will be held on the afternoon and evening of Friday, December 6th.

The Church at Quincy has extended a call to Rev. R. F. Tischer. Our friends are still considering plans for the new church building.

WISCONSIN—For the first time in many years the Unitarians and Universalists of Wisconsin met in a joint conference at Madison October 24th-26th as guests of the Unitarian church at that place. This meeting was due to the initiative of the pastor, Rev. F. A. Gilmore. Over sixty delegates were present, the local church offering generous hospitality. At the ministers' meeting an attempt was made to get a clear conception of ''The Church's Mission'' in the present era, the speakers being Rev. C. F. Niles of Menomonie and Rev. A. C. McHenry of Oshkosh. Prof. M. V. O'Shea of the University gave a suggestive address upon religious education. At the evening session Rev. E. C. Smith, Secretary of the Western Unitarian Conference, spoke on ''Our Missionary Motive,'' connecting our sense of a distinctive message with the consciousness of our heritage in the religious experience of the race, and the desire to bring more abundant life. Richard Lloyd Jones of Madison brought a message concerning ''Practical Piety,'' presenting a serious indictment of the church as it is and a ringing challenge to the church to bring itself into direct contact with the problems of present day society. Rev. W. F. Greenman of Milwaukee spoke of ''Symbolism in Present-Day Religion,'' showing clearly that the symbols of the church, however natural and inevitable, have often usurped the place of the realties symbolized. He mentioned some particulars in which realism is more inspiring than symbolism and declared that some of the symbols used by Jesus have such an expansive power that they meet the needs of our time. The forenoon and afternoon sessions upon Friday were in the hands of the Universalist convention with sermon by Rev. J. W. Carter of Racine, a meeting of the Woman's Missionary Association and official reports and other business. Through the courtesy of the Woman's Club of Madison the delegates were given an opportunity to hear Baroness von Suttner upon ''World Peace.'' The Friday evening session was devoted to ''Religion and Democracy.'' Rev. L. B. Fisher, D. D., Dean of Ryder Divinity School at Chiago, showed that we had made some progress towards democracy in religion, but that in many ways we have failed to attain that goal, closing with an earnest appeal for loyal effort in that direction. Rev. Jenkin Lloyd Jones, D. D., of Lincoln Centre, in glowing, poetic phrase set forth the value of the common elements in the physical universe and the common qualities in average men and women, insisting that the really great and enduring structures must be composed of these elements. The last session was devoted to the Sunday School and the Young People with addresses by Col. W. J. Anderson, superintendent of the First M. E. Sunday School, Madison, and Mr. Carl Mathie of Wausau. The Conference proved a greater success than had been anticipated and promises to lead to active joint support by the two organizations of the liberal religious

work among the University students and to co-operation in Sunday School activities. A similar joint meeting will be held next year with the Universalist Church at La Crosse.

IOWA—The Iowa City church has started in this Fall with several encouraging features. The attendance has increased some twenty-five percent over last year's. Being a university town church the number of students and faculty members who come regularly to the services, is of importance. A good half of the congregation is made up of these at the present time. Prof. E. D. Starbuck, who is at present working with Rev. Wm. I. Lawrence, Secretary of the Department of Religious Education of the A. U. A., as an expert in the psychology of religion, first became interested in Unitarianism through attending worship at this church. A men's club, holding monthly meetings, has just been formed with every promise of successful continuance. The church has just received, to house its library, a book case of artistic, simple design in quartered-oak, a memorial to a former member, Katherine Horack. Mrs. Horack's family will moreover from time to time present books to the library which is to be known henceforth as the Katherine Horack Memorial Library of the First Unitarian Church of Iowa City, Iowa.

The Sioux City Church has found its new minister, Rev. R. D. Van Tassell an able preacher and a genial friend with a delightful family. On October 16th a reception was given to Mr. and Mrs. Van Tassel at the parish house. This chanced to be the tenth anniversary of their wedding day. A large tin horn with appropriate verses was given to Mr. Van Tassel and caused much merriment. Unity Circle remembered the happy pair with a gift of silver. Music and dainty refreshments added to the happy event. The Harvest Service and Rally Day for the Sunday School was the special feature in Oct. The choir was assisted by an orchestra and the pastor preached a special sermon for the children. The Bible class has been reorganized with Mr. E. A. Field as its leader. The Boy Scouts meet every Tuesday evening and are much interested in making a club room of the gallery in the rear of the auditorium, doing most of the work themselves. A supper with halloween games was held on October 31st. Unity Circle, which meets every Wednesday afternoon, has redecorated the parish house and the choir room, hall and stairways in the church resorting to the usual method by ladies' societies. Unity Guild is a social organization which meets every other Friday. The guild has refurnished and refinished the pastor's study this fall. Unity Girls meet twice a month for a social evening and will have charge of a Japanese booth at the bazaar. The most significant new departure is the chorus composed of young people with two soloists who act as leaders. This choir is increasing in membership and popularity, the platform having been enlarged and the choir rail moved forward for their accomodation.

The Davenport Church has extended a call to Rev. John Wallace Cooper of Lancaster, Pa. It is hoped he will be able to begin his work the first of December.

KANSAS—Our cause in this state seems to languish just at present. The Topeka Church is temporarily closed and the Lawrence Church is still without a minister. Happily our Wichita Church pursues its steadfast way and shows some gains. The church building is now lighted by electricity, the necessary wiring having been completed. Other repairs have been made on the building. A parsonage adjoining the church is in prospect to be known as "The Carter Memorial Parsonage" after the donor. The chief point of interest in the work is the new adult class, conducted by seminar methods. The experiment has been made of crowding the morning service forward to 11:30 to get ample time for this class. The sessions have proved most interesting and have drawn many new recruits. The Alliance cleared $50.00 at a recent rummage sale. The pastor, Rev. Edward Day, is in demand as a lecturer and will give some time this winter to work of this sort in various parts of the State.

KENTUCKY—The new $10,000.00 organ in our Louisvile Church was dedicated on October 29th with a recital by J. H. Rogers of Cleveland. An audience of 800 filled the church and overflowed into the Sunday School room while many were unable to enter the building. At the recital it was announced that the trustees had in hand the money to pay for the organ. A general interest was evident in the hundred and ten separate subscriptions to the organ fund.

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ASSOCIATE ALLIANCE.

THE Chicago Associate Alliance held its second meeting of the season at the Third Unitarian Church Chicago on November 7th. The President, Mrs. Sperling, called attention to articles in the UNITARIAN ADVANCE and THE CHRISTIAN REGISTER. Mrs. Jarvis gave a report of the Alliance meeting at Urbana in connection with the meeting of the Illinois Conference, Mrs. Jarvis spoke of the newly formed Unity Associate Alliance which was to meet the next day at Sheffield and Mr. Smith, Secretary of the Western Unitarian Conference, gave a report of conditions at Oklahoma City. It was voted to send greeting to Unity Associate Alliance and to the Alliance at Oklahoma City. The address of the day was given by Miss Wells, principal of the Lucy Flower Technical High School.

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Things Commonly Believed Amongst Unitarians Today

WE declare our fellowship to be conditioned on no doctrinal tests and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal —the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, Our Father.